Must Remain in
Transcription Room

TRANSCRIPTION M2524 TUESDAY EVENING BOSTON 1-28-75

So, we'll continue where we left off last night. I hope you understand that sometimes I become a little emphatic. You can explain it for yourself, as I said also last night, we are talking about serious matters. And it's only on that kind of a basis that you will ever understand your own inner life. The reason you don't know very much about it is because you ~~have~~ never have been serious. Most of our time, the way we spend, we live on the periphery. And even those who don't, they are a very low percentage. I would say 80% of the people in general are entirely mechanical. They belong to what we call man number 1, 2, and 3 ; that is, they just have three centers, and their sole interest is in living their life on earth. They have no consideration of anything else, never really want to think about it, they don't feel it, and sometimes even don't know, even when told, they resent it. Twenty percent is interested in the possibilities of a spiritual development, or at least, is willing to acknowledge that there is a spiritual possibility, and that man, as he is, is really a dual personality. Of those 20% there are still very few, who want to do something about it. They accept it, they know that it is there, but it does not cause them any particular concern to help develop it. So the lower that percentage becomes, of people who can be interested, the more the seriosness has to be emphasized. It's quite logical. Because when you come from the periphery, there is very little of that kind of seriousness. And the people who do become interested, are interested because of such seriousness. # Therefore, if you're interested in Gurdjieff, it means you must be really considering your life and what you wish to do with it. Or what you're supposed to do with it, under the assumption that life has been given to you. You never asked for it. And in that way, you can even consider it an accidental happening. Perhaps your father and mother are instrumental, of course, but that does not mean that they have created you. They have created a condition in which your life could appear. And what you bring with you when life appears on earth, sometimes we call it: you take your karma with you, from the place where you were,

that is, as part of life represented by your father and mother, you were already, to a certain extent, determined to become what you have become. You carry with you an inheritance of yourself. And the way one is born or conceived is only to give it a form. Many times it looks as if one comes here for a very definite purpose. As if it is necessary that when life exists in a certain form, one has to find out why it is in that form, and why it happens to be at that place. And why we happen to live on earth, simply creates for us conditions inherent in the condition of earth. And the place earth has, in relation to other planets in our sun, as a solar system, and in relation to the rest of cosmology and the universe, or different forms of life existing at different places wherever; all that, you might say, is good philosophy. The fact remains, we are here and we are bound to be here. And then, our life again, leaves this earth. And I do believe that it is necessary that when it leaves this earth, it has to, I wouldn't call it, get an accounting, but I think it will be asked by those levels where one goes to and where the level is higher. One has to give an accounting, even if it is not asked in that way. One has to tell, what have you done with the responsibility that was laid on you. I think these matters are very serious. ¶ The other side of it, is that all of this must take place in your ordinary life on earth. And in such conditions, considering the unconscious states, you don't consider that what is the spiritual value, or your inner life. You consider the forms, you consider the manifestations, and the ordinary activities of physical, feeling and mental. And for that, also, one becomes responsible at a certain age. Not right after you have been born, but after some time, you might say, when you have sufficiently grown up, so that you have something like a body, with which you can take responsibility. ¶ I hope that you will grow as a group. I hope that you will, more and more, understand why work is essential, why it is really necessary. For your own sake, because it will give you the possibility of becoming a real man. I mentioned, yesterday, a man in balance. A man who can actually do. The emphasis for a man is always his doing, guided by his mind and his feeling.

Even when he is unconscious. And gradually, understanding that what he is doing is not always correct, not only for himself, but, many times, not even correct for others. And that each person does have an influence on other people. That then, his ~~his~~ particular responsibility changes over into a wish to understand what, actually, he should be, and become. And for that he needs better guidance than his ordinary brain, and he has to have much more energy than only his feeling will give him. And so for that reason the potentiality of a feeling going over into an emotional state, and the development which is possible in the form of a Kesdjanian body, and the development of his mind into an entity which functions by means of awareness. So that one can almost, I would say, do away with the feeling and with the thinking processes, but that then conscience and consciousness will enable a man to become really what he should be as far as his life on earth is concerned; or, that when his life on earth is understood, and he cannot accomplish what he perhaps has set out, or wished to do, that many other opportunities will be given for such a person to come back, reincarnate, or to have another chance by which he can learn. And it is this learning process that becomes important, because the learning is based on the experience of a man, so that during his life-time he starts to understand more and more about what actually are the obstacles which are in his way for a further development. You see, when a man lives on this earth, his time length is relatively short. And particularly with the multiplicity of the different kinds of experieces to which he is exposed, and the many times he has to react to a variety of different conditions, he does not always have time to mature. And for that reason, he remains in his mind and in his feeling, a little bit at a loss to know what is right, because he doesn't know the valuation of the variety of things which affect him, and before he can, as it were, come to a conclusion, he dies. In the olden days, people used to live much longer. ~~One~~ Hundred, two hundred, three hundred years. Methusallah supposedly lived nine hundred. For the sole reason of giving such a man an opportunity on earth to become really, I wouldn't say perfect,

but to accomplish a freedom for himself, so that he, then, became exposed to the extent of esoteric knowledge given to him in small quantities, while he had the experience of his life living on earth. So that at the end of such a life, a long life, he had experienced everything he could experience. And there was, as it were, nothing new under the sun any more. And because of that, that kind of maturity, made a man able to see himself as he actually is, because, since there was nothing new, he knew it, and he could accept himself, and he could even predict how he would be and behave, and in that sense, he got a certain freedom. ¶ The process of what we are trying to do is, within a short life span, to really catalyze that particular process by the introduction of a catalyzer which we call Work, which gives an idea of how can objectivity be obtained in a shorter life-time, by concentrating on the principles which have to be understood first, and then a willingness to apply them to increase the experiences which really count. And then by the introduction of something that gives more light, and the quantity of energy which can be obtained from the development of a Conscience, he will have a time, within this life-time on earth, to develop and become, if not harmonious, at least more harmonious. ¶ One might ask, why all of that should take place in a shorter time. Because what is time, really, from the standpoint of eternity. And then every once in a while one asks, is God actually in a hurry to get as many souls around him in heaven. But you see, this process of mankind continues because of pro-creation. And so, for each person, it is a question, how much time should he spend after he has experienced as much as he can experience. In the first place, why would he wish to repeat what he already knows. And why does he want to experience that what is of importance to him, when that is formulated by means of saying I wish freedom for my life. Such a man ought to have freedom, so that then his life exists, and free from a form, it would be possible to unite with the totality of all life existing as represented by his Endlessness. ¶ And of course one says, and then what? But you see, that question one does not ask in eternity. Because when I say, 'then what', I make it subject to time, and when it is in eternity,

all time is timeless. So there is no more concept of that 'what then' because that what is 'then', as future, is always now. And the purpose for Work is to understand that question of presence. Because the presence we call the moment of an existence, in which time stands still within oneself — just for a moment it stands still, because time is like a current which comes from the future towards one — is then assimilated by each person, and then leaves him again, and has become past. And it is in that time, within, at the moment when that moment takes place of, you might say, assimilation, that the direction of time changes. It becomes opposite. Because when it comes to me it is different from when it goes away from me. And these questions of future and past have to be understood first, before I can realize what is time for me, when I experience it in the present, as a moment of my existence. That's why Gurdjieff calls it Unique Subjectivity, because of that what actually takes place within a man when he is subject to the laws of time as they exist on this earth, and as the laws of different kinds of times existing in different places of the universe. And finally, in order to illustrate it well enough, Gurdjieff talks about his Endlessness being affected by his time as Heropass. ~~(heropass)~~ And then realizing that when that time actually exists, it causes a person to be eaten up by time, and therefore, that the possibility for freedom should exist first in understanding what is time, and then eating time himself. Then it will disappear, and then there would not be any further consequence, and as a result, there wouldn't be any danger. You see, what is time for us, is really a different way of explaining the two laws that we assume to exist in the universe. An involutionary law, really representing the creation of the universe. Sometimes we say that the ray of creation started from the Sun Absolute and ends in the negative Sun Absolute, and proceeds through space; and at certain periods, almost I would say, stands still in order to create something called a crystallization of a certain form in which, then, the energy, as represented by this involutionary force, crystallizes out

untill it has fulfilled its task for that crystallization of that form which pertains to the place where the ray of creation, as it were, has come to a stop. And then continues to proceed in certain directions of space, and again at the certain particular period, again, after an elapsing of time, again creates a crystallization, and so forth. The earth was a crystallization of that kind. And the involutionary laws, like a ray of creation, proceeding in all directions from a center, causes, has caused, at the particular place where we are and which we call Earth, a crystallization of that kind. And then, having created human beings on this particular earth for a very definite purpose of maintanience, the involutionary law continued and formed the moon, and then proceeded further, and formed Anulius. Anulios is the life-giving force of the involutionary law, to function in accordance with the law of involution to continue to create crystallizations. So now when we talk about future, of that what comes to one, is really the involutionary law to which all of us are subject, and even the crystallization which has taken place can only continue to exist by the constant passing through us of an involutionary law. And realizing that this involutionary law, if I am carried away with it, if I don't oppose it, I become part of it. And in time, without making any effort to counter-act it, without having even any knowledge of the possibility of an evolutionary law which could compensate it, I am carried away by that law in a current, and enter into space by means of the, Anulios, as again, life-giving force, but my identity has disappeared. So come to the conclusion that there is a meaning to life when one has been born. And that it has to take place at the time when such a thought strikes one, realizing that that what comes to me is, really, as an enemy in the form of an involutionary law. I now decide to stop that law within me. It can continue whereever it wishes and whatever obstacles there are in the way. by creatures similar to myself. It is up to them to see what they wish to do with the involutionary law to which they are subject. But at a certain time, I decide, this involutionary

law, which would cause me to get away from the totality of the Sun Absolute, and which would prevent me to evolve, I will now stop it. I will stop it within myself so that then the energy represented by that what is Anulius, and which is called that what causes me not to fall asleep, or what causes me to wake up, preventing me from sleeping, is an energy which then becomes available to myself. And I wish to use this energy in order to set myself free. And knowing then, that the involutionary law came from the Sun Absolute, that the only logical way to counteract it is, as it were, to join up with another existing law of evolution which, when it passes by the involutionary law, at any one point, causes a kind of equilibrium. So that then, if I stop Anulius, as it were, keep it in my hand, and create an obstacle so that it cannot continue further, I become responsible for the usage of the energy which flows through the involutionary law, and I start to feed it to the evolutionary law, so that then there is a chance for me finally, using the energy of that what comes to me, now wishing to go in the same direction, back to the origin that I will find ultimately the solution to my life. That is what we do with Work. We stop certain things within our means. We see what there is that has been formed as a result of such crystallizations, the form in which we live, the way we behave, the physical aspects of ourselves, even the feeling which happens to be in the solarplexis, even the ordinary mind functioning, more or less, for being able to get around with what we have to do , that is, the ability to see where we are going when we walk. All of that is now stopped within me. I don't want to continue and remain a partner to the further destruction of an involutionary law in the universe. I now wish to become, as it were, a member of an evolutionary law, and by that, going back to the origin, sometimes one says to the houde of my father, because I have drifted away and have come to the realization that that where I am is not my place.

And so, there is a possibility of that creation joining an evolutionary law in which, then, the counteracting of the energy is represented by the positive energy going towards the Sun Absolute. And I remain that kind of a creature, changing in formation of what is unconscious, and belonging to the involution, to a conscious effort which belongs to evolution. Changing the place of my solar plexis, which is involution, and making it a particular place for emotions, an emotional life by means of which I create conscience. And finally, dedicating that what is the physical form to the place where I have lived, not wishing to take it along, but saying to it: you have fulfilled your purpose in giving me a form for my life. Now I take my life and leave the form in the hands of Mother Nature, and let the Earth do with it what it wishes. # I wanted to tell you this to simply indicate a certain perspective. When you come here after reading All And Everything, after you start to understand a little bit more that Gurdjieff was a very well meaning man. That he actually did not have to become an author, and never was interested in any author's pride. That he never even saw his books published, and never even obtained any money from it. But that he had to undertake that as something that could happen in that way, since he was forced to select this means of communication, when he was stopped in his attempt in the creation of the Prieure near Fountainbleu, and he has an accident which then prevented him from continuing ~~from~~ with organizing groups. Why that accident, and the reason, perhaps as Gurjieff would sometimes intimate, indicate that it was caused by certain forces which opposed his purpose. None really knows why. The fact remains he had the accident. He could not continue with his plans he originally had for the harmonious development of man, and for which he created that institute. And because of that, he felt ~~that~~ his task was not finished, and he had to choose some means, and he did want to put in writing, then, what otherwise he would have put in the form of an example by himself. And so you might say, fortunately of such an accident, existing for him, because it causes for him to give us a legacy. You see, if his life had not had this accident, he might be very much like Plato, or Thomas

Aquinas, or any one of the fathers of the church, any one of the remarkable people of history, any one who have not written any books but only have left a legend about their existence. And it is better that we have at least something that was written down by himself for the sake of giving people an introduction to their life, and the ability, if they wish, to find out more, always leaving that what could be told at a point where it could not further be told. Always indicating what was the cause; and also, a certain description of happenings; and then letting a person who reads that book come to a conclusion what to do with that, as it were, planting, that is, like a form of introduction of that what has existed, using that as a form of growth which could then continue within the growth of oneself. # This is the way you have to read All and Everything as if Gurdjieff had you in mind. But all of us, being very much alike, he could talk in a general way, and even create certain creatures or personalities, describing them at different stages of history in whatever they were living through, and finding out for themselves what they were, and giving, gradually, indications of the obstacles which are in the life of any man living on earth, and who remains unconscious, and wishes to set himself free. So when you do, in the future, read All and Everything, try to read it with gratitude towards Gurdjieff. Because he has given something which is quite phenomenal. Because in it you will find exactly that what you need up to the point where you can start work on yourself. Not telling you the results of your work. Only indicating, as it were, opening the door and inviting you to go inside into the inner inner sanctum. He is not going with you. He has given that book for you to take, so that you can be reminded of what is this impartial criticism of the life of man. And giving sufficient indications of what it is that he is up against, and what a man actually ought to do in order to continue in his wish to become free, that there is enough of such indications that even a person could make his own, and then in the further application, by means of his own experience, a man can find out

what he himself has to overcome, and how he, in experiencing, can acquire the wisdom which is necessary for his own future and the possible development of his spiritual life. Always be grateful for Gurdjieff. And I hope that you will consider All and Everything a treasure. I hope, even, like Gurdjieff hoped himself, that people would carry it in their pocket. He even said, sometimes, that he hoped that the people on the subway would have All And Everything with them. And then, of course, when he perhaps couldn't stop writing, and he makes a book of over a thousand pages, it is a little heavy to keep it in your jacket. There are three books. Divide them. Tear the books apart, as it were. Make three little volumes of them if you can, so that at least you can take one of such volumes. They are now also, I think, published in paper[illegible] I [illegible] quite sure about it I think in paperback. So that you can have one, and the other, and the third, so that you don't have to carry too much, because one is so lazy! If you really can become interested in Work, and can consider it something that is important for your life, you will gain a great deal in direct proportion to your seriousness. Now you have to ask questions. Last night, I said, was just an introduction. Where are the different women? When you coughed, I said 'women'. No questions last night, why? Yes, I know, now your hand is up, I see it. Will we start with you? Allright.

Billie Miller: Uh, I think my question has three parts, and what you said just now seems to... makes the question a little more. Mr. N: A propos. Billie: I don't know, there was a lot of answers in that, but still I feel that I should ask it.

MR. NYLAND: Yeah, go ahead.

Billie Miller: Okay. Um, The first thing, which is the less of the important things, I think, is that last night you mentioned something about impressions, and that without impressions a person would die. And I feel as if I have Worked and I will Work and I want to Work, but that's one of the things that always I've never understood, I don't know what an impression is. I know what a sight is or a sound...

MR. NYLAND: Well, an impression is what you receive by means of any one of the five sense organs. That is an impression. That is...

Billie Miller: ... so without any of those impressions, without any kind of sensory input, [redacted]?

MR. NYLAND: Yeah, because they are forms of energy. You see, when an object is outside and you see it with your ordinary eyes, you receive an energy. We call that an impression, which affects through your eyes, your brain, creating, and that is the reason there is energy invovled in it, creating something that becomes an image in your brain. So there is a process as a result of receiving, through a sense organ, a certain impression, and it is finished when the impression has been recorded. Allright?

Billie Miller: Okay. The next one, is, um, being a woman, there are certain experiences that I think are of a chemical nature, certain changes [redacted], obviously, that happen within the body. And that those, at those times, one is completely powerless, in a certain sense, something takes over. And...

MR. NYLAND: In what way? You mean because the change is taking place? Are you powerless that you cannot counteract the change?

Billie: Well, perhaps, um,... Billie: Yeah, you know, [redacted] a certain,...

Billie Miller: Right. You become really a victim of it in certain ways... uh, me... uh, you know...

MR. NYLAND: I think what you do everyday, you know.

Billie Miller: That's it. Yeah, there's always some kind of a something.

MR. NYLAND: [redacted] No, of course... when you eat, you change. All the time, You take in chemicals, or you take in, as we say, impressions, whatever they may represent. Every time you take something in, you change, because you are a chemical factory. Billie: Right. The whole body is made up of chemicals.

Billie Miller: And so, sometimes when those chemical things happen, uh, you... I am incapable of, for one thing, Work, or any kind of clear thoughts.

Mr. N: no, no... it has nothing...

MR. NYLAND: [redacted]. It has nothing to do with Work. Billie: Yeah... You change all the time. As a matter of fact your cells of the skin change every seven years. Everything is dissolved, or becomes destroyed, and is again reformed by the rebirth

of other cells which take the place. So, whenever I now am living on the earth, I go through the variety of changes every day, every hour. Whatever I draw in, as air, has a very definite affect on me, and changing the composition of myself. Whatever there is in my body functions in a certain way, and in that process, part of it is sometimes used up, part has to be remade by means of glands, excretion and things of that kind. Now, if I Work, and then I discover certain changes as a direct result of Work, it means that certain information has been given to me which represented energies at the time when I received them. And they have started to affect me as an ordinary, unconscious, sleeping human being, wanting to create a condition so that this sleeping human being can wake up. That's the only change that takes place. The other changes are in conformity with that what is required because of my, more or less, awakened state. As a result of, let's say, having an 'I', I will receive, also, ordinary chemicals by means of food and liquids, by means of breathing, and by means of the impressions through the sense organs, but I will digest them differently, because I have become a different kind of a person as a result of Work, and therefore the processes of digesting are continued a little bit further than in my sleeping state. Now it is not a question of having to control them. All I have to do is to control my own manifestations, perhaps as a result of having received more information, or more changes, or a certain form of life, maybe a more healthy state. I still am in control. I still see whatever it is that the changes might be, and, if they affect my behavior, there is still my thought process and my feeling to indicate if that what I am doing is right or wrong from an ordinary standpoint. So I don't see that you can even blame Work for it. There is, naturally, a result. You would expect it, but it is within your means to handle it.

Billie Miller: Yes.

MR. NYLAND: Yeah, the trouble is that sometimes, Gurdjieff calls it, you may lose your appetite. And that, of course, is partly wrong and partly right. Because if

I prefer my appetite, I don't like to lose it. But if there's something that, really, then can take place after I've lost it, and that what, then, I can acquire is worth more than my appetite, I'm perfectly willing to give my appetite up. Many things to which I am bound in ordinary life are quite superfluous, and I can already dispense with them. There are certain things that are my own that I don't want to give up. Sometimes as a result of Work I come to a question: should I give up that what I now cherish, or can I continue with it? The immediate result of Work is: don't give it up. It says: accept that what you are. In the acceptance, I will gain more wisdom of what I actually am, and with that I can decide afterwards if that what I am doing is right, but then I have another kind of a measure which is right for the sake of continued wish to make up, not the regulations of ordinary life. Huh? Let's turn it over, or do we still have five minutes? (Tape turned over).

MR. NYLAND: Do you understand that? I am in the process of wanting to change, because I am not at all what I am supposed to be, if I consider the purpose why I even want to Work as having an aim of becoming more harmonious, more ideal, more like a man ought to be. I have so many different characteristics which I really dislike, and I think they are not becoming even to an ordinary man. When I get angry and I fly off the handle, it's a characteristic which I should not have. If I waste material, I should not do that, because I have no right to waste. If I'm lazy, I shouldn't be lazy when I am supposed to be active. If I'm angry at people when I have no right even to mix in with my mind into their mind, I am not behaving like an ordinary person ought to behave. If I am not willing to give up certain things that I feel that are too much for me, and I have a surplus of it anyhow, and I don't give it to the poor who could use it, I become a selfish person. If I'm too selfcentered, and I take away that what, perhaps, should belong to someone else, or should be given to someone else, then I become selfish. And there are so many traits, vices, as well as extra virtues, which are not becoming to a man as he ought to

be. And I think we are a very poor speciman of mankind. Look at all the wars. Look at all the jealousies, look at all the desires for money, look at all that kind of vanity. Everything that belongs to me is mine, and everything that you have also, I wish. Such stupid nonsense we live under. And therefore I say, of course I have to change. There is no further question about it. I only don't know what to change into. And for that reason I have to have advice. Advice which is not my ordinary subjective mind, and not saying I want to become like so-and-so, and continue to think subjectively. Because from my subjective mind and subjective feeling, I don't know how to distinquish about that what is good for me amd what is bad. When I say 'good', I mean now in the sense of development, not in the sense of living my life on earth. That I can find out, I will find out how I can live, particularly with behavior of other people towards me. If I am, perhaps, too selfish, someone else says, get out. I don't like you. And if I am too angry, and get too... start to swear to someone else, someone will evade me. They'll simply say, you can have what you wish, but I don't want to be friends. And all the variety of things belong to the behavior form of ordinary life. If I steal, maybe I go to prison, or whatever it might be that the administration, or the so-called justice department, that helps me to understand. But when I say right, and I have in mind a wish to Work, then I start to judge whatever I experience in the light of: will it enable me to really become more awake. And if I consider the particular characteristics I have, already, of myself, I will want to see if that what I now, so-called, own is in the way for my future development. If I'm too vain, I know it is in the way. If I'm too hypocritical, I know it's in the way, because I have to be honest. If I desire too many things around me, many times I say, wall to wall carpets, I can never become a simple man; if that is required for me for a further understanding of the reality and the value of my life. So you see, changes will take place all the time, and as a result of Work, I hope that the changes will take place in such a way that I can stand it. And I believe that the way we take

in Work is at a certain rate so that when we digest it, not our eyes are opened all at once. It will take quite some time before I become acquainted with what I really am, and when I'm, so-called, forced to give certain things up as far as Work is concerned, and I don't like it, I don't Work, because I don't want to give such things up. If I continue to Work, and maybe I have to face that problem that I feel, conscientiously, I must give it up, I still can say no. I can always give up Work and return to ordinary existence as an unconscious human being on this earth, and not even God will tell me that I should have done differently.

I think you exaggerate. Whatever is in your mind that you don't like, or the change you didn't like, you ascribe to Work. Maybe it was Work, maybe it wasn't.

Billie Miller: Oh no, I don't think I did that. I just think, uh, no...just certain conditions that are...that seem to work against one.

MR. NYLAND: Yeh, but they always will. Billie: Yeh, I know! What do you think? That life is given on a silver platter? And that an angel will feed you with a golden spoon? Work is work. There's no doubt. Work means 99 percent perspiration, maybe one percent Objectivity. (Laughter) It always remains a personal question of what I ascribe to Work, good or bad, or what, in...in what... which way it affects me. And at any one time I always have a chnce of saying goodbye to it. Maybe it covers what you said, I don't know. Will we leave it?

Billie Miller: There's just one more thing.

MR. NYLAND: Did it decrystallyze? Tell it, Billie.

Billie Miller: Well, it seems like that I would like to be able to know how to...to really see what I am, I guess, in relation to things that I can't understand.

MR. NYLAND: But there is no objection to try to find out.

Billie: But how do you do that?

MR. NYLAND: By Work. Work will give you knowledge of yourself. Whatever you want to find out about yourself, you can find out by Work. You can also

find out by thinking, and by feeling. But the facts you get about yourself as a result of a thought or a feeling are not always reliable. Because you know, well enough, that whatever you think ordinarily, and you don't like it, you will start to rationalize. You will become selective. You will not want to see the things you really don't want to see. And you close your mind, as we say, one closes one's mind to certain characteristics of oneself. If I am actually interested in knowledge of myself, really want to know, everywhere and always, that could be a very good aim for a man when he wants to grow up, when he wants to find out what he is working with. So that that what is his body and his mind and his feeling, as a personality, are really the right kind of tools that he can count on. And so I think it is necessary for anyone who says I want self-knowledge, I want knowledge of myself as I am, and I want to remember myself as I am within, or that what I, perhaps, used to be, or that what I strive to become. So for that reason, I have to have something else besides my mind as it now functions; and a mind functionning with associations will never give me the truth, because it will always be connected with what I have already received, and that what I have received, I already interpreted in the way I like. I, all the time, will try to get thoughts about myself, even if I don't like such thoughts, I will rationalize, I will make it so that I can live with it. And then that kind of an interpretation, of course, is satisfactory to me, but it's not the truth. How often I think one thing, and after lunch, I've eaten well enough, I think something else. Today I say I hate so-and-so; tomorrow he sends me a nice letter, and I say, after all, he's not such a bad egg. I change all the time. And here we are talking about reaching an absolute value, reaching a truth. A truth means it's a truth for everybody. Absolute means that it's acceptable, as objectivity, by everybody—nobody excepted. Objectivity in science, is that there is a statement which can be verified by anyone so that, then, he verifies and reaches the same result as someone else. Belcultassi, when he became

interested in the study of himself, went to his friends and he asked them, 'will you please do the same thing I have done, and then see what results you obtain, And then, when you have obtained such results, then maybe we can get together and compare them.' And that they did, as a research team, about behavior of themselves. And they sat together, and came to the conclusion that things were not entirely right, and that perhaps they, as a little group, could do something about it. And so they formed the Society of the Akhaldans. That hapenned in Atlantis. And I would almost say, that kind of procedure is as old as the hills. As a person would want to find out. As anyone, anywhere, living in time, in history, if such a person really wanted to find out the truth, he has to start in that way. And verify it for himself first, and then ask for the help of others, as he is, like himself, and when they come to the same conclusion, it becomes an absolute fact. If I buy a thermometer, and I hang it out-of-doors, and it is five degrees below zero, then I say, that's a good thermometer when someone else has another thermometer, and it indicates, also, five degrees below zero, then the two thermometers are the same, and the result of the scientific effort which went into the formation of thermometers now indicates that they have reached an absolute thermometer. We always verify facts that way together. If there is a team, if there is a growing concern in the group of people when they all faced with certain riddles that they would like mutually to understand; what are virtues, what are vices, why does hypocrisy exist, and what is hypocritical in you and what is it in me? What is the appearance I make towards you, and I will tell you what you look like when I get around to it. Look at these things a little more from a more general standpoint. What is the difference even if you change a little bit and you dislike it? Live with it for a little while. It might help you. It's very, very interesting to find out what is the truth when it is told by little children who are quite unconcerned, and without any question, don't care very much if they tell the truth because they are uninhibited. It's our hypocritical society that we don't, even as friends,

dare to tell something about someone else for fear of hurting him. It isn't that. You are afraid you will lose your friends. Many of these things turn out to be quite selfish, or to say the least, self-centered. Now, we're not talking about Work now. we were talking about just ordinary life. Who has questions?

Mr. N: yah? Mr. N: Yes, Carol.

Carol Brenner: Mr. Nyland? Carol Brenner. I need some help with my approach and attitude to Work. um, I found that when I first beame involved in Work, that I developed a very critical and negative feeling towards myself and toward ordinary life. And when I could Work, it was fine, but when I couldn't Work I was in a very negative state. And since then I've left Work alone for a few months and have just tried to weed some things out, and ....

MR. NYLAND: The anwer's really already what you have said. When you Worked it was all right, when you didn't you were negative. The answer is Work.

Carol Brenner: Yes, but I felt I was very unbalanced, and loppsided.

Carol: uh...

MR. NYLAND: In what way? Do you know what Work means? I accept myself that I am, and as I am. That is Work, I have no judgement about myself being unbalanced. If I am, in accordance with ordinary life and other people tell me, also what I feel about it, then, when I Work, I will, even that I accept. I doubt very much if you're really unbalanced very much . I don't think it bothers you too much. But supposing you are. Next time you can be balanced. Is it really serious?

Carol Brenner: Well, I felt that I didn't... I wasn't able to uh, give to ordinary life affairs, that I was very critical of them.

MR. NYLAND: Then at such a time don't Work. Work does not mean that you have to live with negativity. If you cannot counteract the negativity, then of course you don't Work well enough. But it's quite possible you don't know, as yet, how to Work well, so then at such a time, don't

become negative, close yourself up to Work, and remain, as we say, unconscious. At the same time I would say, I cannot Work. There will again be, a little later, sometime you say: but I think I ought to Work. And you will go between one thing and another. And finally you will make up your mind that you again will wish to Work. And maybe you will have the same expereince. Then you will tell yourself: I told you so, I already knew it. Then stop Working again. But all the time remain serious about it. Don't treat it superficially. I think after a little longer time, you will find out that that actually is you. And then it is a question of accepting yourself as you are, then you will Work. You understand objectivity? Carol: yeah. That is the acceptance. I think it's very interesting to discover, for oneself, certain things you have never seen. And you never knew they even existed, but as a result of the introduction of a little bit of objectivity or consciousness, or some kind of an objective faculty that starts to function, you will start to uncover things, and you say: I never knew that, and I never knew that. And some of the things you uncover you don't like. Well, maybe it's a good thing you see it, but if you don't like it, cover it up. Close your eyes. It will bother you but....Blessed is he who never has heard about Work.... And blessed is he who has continued to Work and has reached a result. But unfortunate is he who knows a little bit about Work and does not know what to do with it. Carol: That's true. Do you understand that? It's a matter of growth. I think it's not always easy for someone, wanting to grow up, realizing he is not grown up as yet. He will want to grow as tall as his mother, father, and he isn't. And you know, how sometimes children do, they stand on their toes, and they hang from the little banister to stretch as much as they can? It happens in

mythology, you know. You remember Prochristus? He took whoever came his way, he didn't like them because either they were too short or too long. To the ones that were too short he stretched, them and the ones who were too long he pushed together. He had a bed and he wanted them to fit into that bed. That was his particular speciality. There's always something wrong you know. You sit and eat, and you see the pasture next door, and it's much greener. Get over those little things, they are so small. They are not important. Many times it's like a little cut; tommorrow it doen't pain you anymore. It will heal. Keep on Working if you actually have the guts. And sometimes it's necessary to have them, to overcome the little bits of nonsense which you make many times a mountain out of a molehill. They're not that serious, and they are not even a result of Work. They may be the result of just ordinary experience, finding out a little bit about yourself. Can you continue to read?

Carol Brenner: Yes.

MR. NYLAND: Make up your mind every day at the end of the day, write up how often you were disturbed. And then if it is honest you say, well I was disturbed because I tried to Work. Keep a schedule like that for a couple of weeks. It will disappear, I mean, the causes, as a result of Work will disappear. You will more and more ascribe it to what you are. Alright Carol?

Nubar Alexanian: I wish to make a report, and ask a question if I might? This is Nubar [illegible]. Today I made attempts as you had suggested to me last night, to try and simply have little 'I' present if I could. And one particular experience this morning, that I had—I was sitting at the table, and I really wnated to make the day special for myself. And I really had a wish to Work, and as I reached for the glass of juice, wishing for the presence of little 'I' to observe me, I lifted the glass, and in a moment little 'I' was alive, and recorded the fact of my existence impartially. It was impartial in the sense that it was separate from me, and it was simultaneous in that it occured at

the same time as my unconscious act of picking up the glass and drinking.

MR. NYLAND: Ya, it's alright, but that was only for a moment, wasn't it?

Nubar: a moment

Nubar Alexanian: After that, I tried to close my eyes, and tried to maintain something, tried to create again, and tried to make a motion with my arm, and I just went blank, I just, I didn't, it wasn't the same. It was clear there was nothing...

MR. NYLAND: Can't you do it simpler when you walk?

Nubar: And then, as I got up, then I went outside, and I walked, and there was another experience, a little later in the morning, when as I was stepping up onto the curb with my right foot, again little 'I' was alive and it recorded...

MR. NYLAND: It's a little descriptive when it's your right foot and you remember. Be careful about that. Stay to the simplicity while you are walking. Simply say, this body is walking. No more, no special kind of movements, just it is walking. Walk up and down in a room, if you like, or walk through the corridor, only keep on saying that.

Nubar: hmm? Mr. N: It's a little too descriptive... Nubar: Yes? Mr. N: ... when you know it's your right foot.

Nubar: Should I say that ?

MR. NYLAND: Yeh. It is walking, it is walking, it is walking. After a little while, you can say, I AM, I AM, I AM, without defining. Then, stand still in front of the door, then you say I AM. At that time, you see, the walking is stopped... has stopped and you are just a body standing. It will be much easier, because you don't link it up with a special kind of movement, like lifting up a glass, or stepping off the curb. Only when there are no obstacles whatsoever, and no desire even to like what you are doing, that it is almost as if you bring a habit to light. Then introduce this particular property of an 'I' observing you, and simply say: I am; I am aware; my 'I' is with me; 'I' sees it; and by seeing, I mean is aware of it. And keep it as simple as you wish then. The simpler the better. No particular description. Catch yourself at times that the thought comes while you are walking, and you say, 'Interesting, I'm walking'. Will you try that? Try tommorrow. Talk again tommorrow evening.

Nubar: I'll try.

Mr. N: Yeh.

Nubar: May I ask a question? My question has to do with marriage and Work?

It's a little bit of a difficult question, it's somewhat personal, but it revolves around two people who are married, myself and my wife, and one being involved with Work, and one who is not invovled with Work. And, for myself, I would really like, more and more, to get involved with Work, and be able to come to Thursday night tape listenings, and to be able to go to the Barn as much as possible and it's very important to me to be able to do that.

MR. NYLAND: Would she object?

NUbar: Well, I think not unfairly. She would object only in terms of two issues we have discussed. One issue is time, which I think is a real and very pertinent issue, and the other one, for me, which I have difficulty with is, Work is very important to me, and it seems unreasonable that I cannot share that.

MR. NYLAND: No, it's not unreasonable, because she has her own mind about that. It would be useful if you could, and it would be very good if you could, but you cannot say it's unreasonable because you have no right. It's unfortunate, if you like, and you would like it to be different. I would never consider it. I would say it is too bad that such a condition doesn't exist, but as long as there is no interference with me wanting to Work, I now have to consider only how much is my conscience involved in doing what I am doing. So each time that you would do something away from her, you have to pay for it by means of actually Working. And each time that you made that attempt and you didn't Work, you have to spend more time with her. It's a question for yourself, because if she understands that you really mean it and it is for you, she will ultimately profit by it even if at times you will be physically away from her. She has, quite definitely, also demands on you, because you have made a responsibility for yourself, and you have to live up to it. How much, it has to be understood mutually, and you have to sometimes ask her permission. It is all right that I do that? I would like to do it very much, but I know it takes me away from here. And I wish I could stay here and at the same time go, but I cannot do that. But I know what it means to you if I am here and, then, if you really want me to stay, I won't go. But instead of going, I will Work. That is the conclusion you come to. If you are prevented

from doing something that you feel is in the direction of Work, you make up for it by Working in the presence, even, of her? You understand that, the basis is sensitivity. You are entitled to certain things which are necessary for your growth. But you are also under an obligation, because you have a responsibility towards her. All right? It is not difficult, but it will require concern. Really, seriousness, because you are not living in your own world, you are living, with someone else, in a world which belongs to the two of you. All right? Think about it. We can talk more if you like. Yeah, where are the women? Yeah, that's right.

April Manganiello: I guess my question is, whether I'm Working in the right way? Maybe if I talk a little bit about my morning....

MR. NYLAND: Yah, go ahead.

April: When I got up this morning I wished to Work, I really wished to Work. I wished for something in me to be present to me, to be able to observe me..

MR. NYLAND: Ya. Say it simpler. You wanted to Work, you want an 'I' to observe you.

April: And I was walking, and going down the stairs, and I...

MR. NYLAND: At the moment when you had that wish, didn't you Work?

April: I had difficulty until I sat down. And when I sat down....

MR. NYLAND: No, wait a minute. When did you have that wish? When did that come to you? Where were you then?

April: I was sitting on the edge of the bed, and beginning to get up, and there was a wish and....

MR. NYLAND: Did you start Work then?

April: I tried to, but nothing would come to me.

MR. NYLAND: How do you mean? What were you looking for?

April: For something to be separate from me.... to observe me...

MR. NYLAND: No. You're looking for yourself. You're looking for yourself. You want to be aware of yourself, but first you can start looking for yourself, knowing you are there. But then you want to know that that what is the observation is free from any form of interpretation.

April: I could sense myself, but it wasn't an awareness....

MR. NYLAND: An awareness is when there is no interpretation.

April: Right... uh, this is... I mean... I could sense myself, but it was characterized. It was like: I am getting up and therefore....

MR. NYLAND: No, wait a minute. It's quite all right that you're getting up, because that means that the body is in motion. You are not identified with the fact of getting up in that same sense as when one says, 'Look at me I'm beautiful,' or if you critisize yourself that you've done something you shouldn't have done. That's a different thing. That's an introduction of a feeling. But the fact of making a statement that you are moving, that has nothing to do with a feeling. You're just were getting up, that is a statement of fact. That is a body moving. Like I said a little while ago, when you want to be aware, an 'I' can be there saying to you, 'This, look, this body is moving.' There's no objection to that. As a matter of fact, it's good that it is moving, because you might say it gives 'I' something to do, to look at. April: I think what I.... Don't be critical about yourself. You have a wish to wake up, or to, when you think about Work, wake up—then.

Even if you're in the process of getting up from bed, you stand up. I can sit in this chair and I can get up. Why shouldn't I keep on remaining aware of this body making that movement? Right now.

April: I have difficulty in extending those moments that I think are awareness, and later I was able to have, like, a little bit more.

Mr N: That is true, but....

MR. NYLAND: ~~That is true~~. Okay, I don't care when you have it. I say the easiest is, as soon as you have the wish, change it to that what is an awareness.

April: Then how can one extend the little moments?...

MR. NYLAND: That requires more attention to that what you call your wish. The more intense the wish is, and the more you feed the wish, the wish almost goes over into the fact of an 'I' existing, because a wish is so closely connected with that aim. So long as I keep on wishing, that is, paying attention to this particular experience I want to have, that an 'I' become aware of me, then I

start with that wish. I wish to observe myself, I simply say, I wish an observation to be there, I want an awareness, I wish an 'I'. All of that implies something in me, like 'I', will become aware of me existing.

April: That's what I felt, that, like when I sat down, you know, I questionned myself, first, and said, I thought alot about what you had to say last night in terms of being serious....

MR. NYLAND: But don't question it any further. Just go ahead and do it.

April: And that's what I did, and I kept saying I am, I AM. Mr. N: Good... And that's when that moment was extended. Mr N: Good, good!

MR. NYLAND: Good. Now you are standing and you're ready to walk. You are aware of yourself. You know you're there. You move your foot. You take a step. Well, maybe you do it a little too fast, maybe you lose yourself. Bring it back again. Stand again. Here I am, I'm aware. I move my foot, but this time a little slower. I hold on to something, it's as if I want to hold on to that, you see? And at a certain time I have to let it go, because it doesn't seem to be wanting to be held. Or it disappears, or I become so interested in moving my step, or I become so interested in wanting to remain aware, that I lose the awareness. So I go back to be as simple as I can, and at many times I say, but I am. I am, I walk, I walk, I walk. I say, this body walks. Sometimes, 'It walks' to take away all kind of traits of personality. And I keep on doing that. When I lose it, I said, 'okay'. I don't know that I lose it. I find out afterwards, then I said, 'All right, wake up again'. Don't make it too complicated by thinking, or having to feel, or having to arrange it. The state of wishing to be awake is there when you wish. Everything else is there. You exist, and all you have to do is the wish, which immediately creates the 'I', which immediately is observing you. Does it sound, still, a little too theoretical? No. Try it again, will you? Just start, and if you lose it, sit again on the bed, and say: I'll start again. I'll hold on to it. I'll do it slow, if I can. But the best thing is to do it when you are already occupied in a very ordinary, normal way. As you walk; as you walk, then

you happen to think about Work, and you say, Ya. An "I" can be here. It is now here. It is now observing. I am walking, I am standing still, I move my hand to open the door. All the time I remain awake. Keep on trying. You're on the right road. All right? Is that the bell? The alarm again? Are you sure the tape is the same length? Huh?

David Yates: I'm not sure, I didn't measure it. (Laughter).

MR. NYLAND: But I measured it by the number of questions you still should ask. And we'll have to condense it in tomorrow. Tomorrow's the third evening. We spent a lot of time, didn't we (to Billie Miller)? Huh? Yeh. All right. Try what you can. We talk again tomorrow, both men and women. But still you have to ask more questions. All right. Do your best. Goodnight.

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